

# Lexicon Distinctiveness Used in ‘Awig-Awig’ Text in Tenganan Village Bali: An Ecolinguistics Study

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**Abstract**—This article aims to describe the function of the Awig-awig (AA) of Tenganan Village as the primary basis for regulating the activities of the people of Tenganan Village, especially in nature conservation. Several research questions are the main focus of this research, namely 1) what are the unique lexicons contained in AA, especially the rules regarding nature conservation? 2) are these regulations still applicable in Tenganan Village? 3) How high does the younger generation master those lexicons? 4) What efforts have been made by Tengan residents to preserve the lexicon so the younger generation can still understand it? The methodological approach taken is field research using the deep interview method to collect data. The researcher also distributed questionnaires to measure the level of understanding of the younger generation. There are 100 respondents involved in this process. Then, the data was analyzed qualitatively and quantitatively. Based on the research results, there are two significant results. First, it was found 17 unique lexicons regulate nature conservation that residents of Tenganan Village must understand. Second, mastery of the lexicon varies based on age, gender, education level, and region of origin. In addition, these rules are still applicable until now. It is evidenced by the natural state, which is still well preserved. Unfortunately, the residents' efforts to encourage the younger generation to understand this lexicon are still lacking. If this condition is not resolved immediately, the AA of Tenganan Village will only be sustainable among the elders and will become extinct when the elders are gone.

**Index Terms**—lexicon, Awig-awig, Tenganan village, ecolinguistics approach

## I. INTRODUCTION

The island of Bali has a distinctive and unique culture. One of the distinctions is the result of Balinese expression and interaction with their physical and social environment. The expression of the interaction between the Balinese and the social environment gave birth to Balinese languages (*Basa Bali*), norms, regulations, laws (*sima*, *dresta*, *awig-awig*), social institutions such as kinship institutions (*nyama*, *braya*, *dadia*, *soroh*), society institutions (*sekeha*, *banjar*, *village*, *gumi*) and so on. Meanwhile, the expression of Balinese interaction with the physical environment creates a system of knowledge about nature (such as the *Sasih* calendar, *pawukon*, *pramatamangsa*), the *subak* (paddy irrigation) system, and so on. Besides that, the Balinese people are also familiar with various equipment and technology used to adapt to the physical environment (Pujaastawa & Suwena, 2013). The Bali Aga Tenganan, known as the Tenganan Pegringsingan Traditional Village, Manggis District, Karangasem Regency, is among several existing traditional villages in the Bali Province. Until now, it maintained and preserved the area and its environment while uniting with the people bound in a system of rules called *Tri Hita Karana* (THK). With the THK, all regulations are managed, followed, and adhered to properly so that the area and environment in the Tenganan Pegringsingan Traditional Village are always sustainable (Sumunar et al., 2017).

Bali Aga is one of the tribes of the Balinese people who consider them to be the original inhabitants of Bali. Bali Aga is also called *Bali Mula*, where the people of the Bali Aga tribe usually live in mountainous areas. One example is the Bali Aga community in Tenganan Pegringsingan Village. Bali Aga refers to ignorant mountain people who live in a mountainous area still inland and untouched by technology (Aridiantari et al., 2020).

One of the uniqueness of Tenganan Village is Awig-awig. Awig-awig (AA) is a norm that regulates the life of the people of the Tenganan Pegringsingan traditional village (Kristiono, 2017). Why is it so unique? Because the Awig-awig contains special rules to preserve the trees there. The people of Tenganan Pegringsingan village are very obedient to the Awig-awig that they make and agree on together, even more than other regulations.

Uniquely, the AA of Tenganan Village also regulates the village's natural preservation. Not only does it regulate how to preserve village nature in general, but in its articles, the AA specifically also regulates the types of trees that can be cut down, under what conditions trees can be cut down, the types of punishment given to violators of the rules, and other regulations that agreed for the sake of culture and natural preservation. Of course, the application of these rules is in line with the times.

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Based on the description above, this research focuses on analyzing the public understanding of the lexicon distinctiveness in Awig-awig and finding out their persistence in society. The basic theory used in studying this problem is ecolinguistics. According to Stibbe (2015), ecolinguistics analyzes language to reveal the stories we live by, judges those stories according to an ecosophy, resists stories that oppose the ecosophy, and contributes to the search for new stories to live by (p. 183). In other words, ecolinguistics seeks to explore linguistic phenomena found in inter-language, inter-human, and human-nature relationships from the perspective of ecological philosophy. In contrast to other subfields of linguistics, ecolinguistics adopts “ecosophy” as its principle normative framework. Central to ecosophy is the commitment to ecological equilibrium. Unlike positivist worldviews, rejects the separation between human beings and nature under Cartesian dualism and proposes that ecological crises require scientific solutions and moral introspections of anthropocentric activities (Chen, 2016). More than that, it was also explained that by accepting Haugen’s concept of language ecology, ecolinguists bypass the question of the nature of the system to which the concept of ecology is applied. The ecological approach to language takes into consideration the complex network of relations occurring between the environment, languages, and people speaking these languages (Wendel, 2005, p. 51). While the relationship between people as populations of organisms falls under the notion of ecology, it is hard to fit into the ecological system languages as separate entities: in Wendel’s definition, they are neither environment nor organisms (Kravchenko, 2016). The results of this study not only contribute to the preservation of those special terms for the younger generation particularly and for the community outside Tenganan village generally.

## II. LITERATURE REVIEW

Many previous researchers have carried out research with an ecolinguistics approach. However, most of these studies only identify a number of lexicons within a community with different methods, as was done by Feng and Fan (2012) to analyze the reasons of appearing the lettered words and the influence may have on to modern Chinese form of ecolinguistics view and focus only analyzed the lettered words from the perspective of ecolinguistics. Similar to Norton and Hulme (2019), the partisan divide on climate change between politically ‘left’ and ‘right’ broadsheets are much less in 2015 when compared with 2001. It identifies the salience of the Ecomodernist story across a broad political spectrum of print media in 2015. The ecomodernist story emphasizes technology and energy innovation responses to climate change while recognizing that adaptation to extreme weather events is necessary. These two-story elements are presented across different climate change stories, thereby highlighting investment in climate adaptation and energy R&D as responses to climate change that are less exposed to ideological contention. Meanwhile, from the point of view of linguistic studies conducted by Luardini et al. (2019) that there are three essential elements of the relationship between the ethnic culture and the language of ethnobotany in Dayak Ngaju were identified: (1) the names of thirty-six ethnomedicinal plants along with their components and medicinal functions; (2) the terminology used for the plants, which is based on their ecology: their color, the places in which they grow, their shape, and their sex; (3) the social and cultural values expressed in local wisdom and their implications for the use and preservation of plant life in the locality.

In addition to the explanation above, several studies examine Awig-awig in Tenganan Village, but what differentiates this research from previous studies? First, research on AA of Tenganan Village is more in the law field, e.g., Suwitra et al. (2021) studied “Strengthening Balinese Customary Laws through Awig-Awig Writing in Pekutatan Negara Traditional Village.” Then, Awig-awig as Traditional Law Written in Traditional Law Perspective in Indonesia was conducted by Yulianingsih et al. (2021). Furthermore, Pinatih and Rahman (2020) analyzed the Awig and Legal Awareness of the Community: How Does Customary Law Provide Security for Local People and foreigner. Likewise, Srilaksmi et al. (2021) investigate Awig-Awig as a Support for National Law in Preventing Land Conversion in Buleleng Regency. The last, Widyastini and Dharmawan (2013) studied the Awig-awig Effectiveness in Setting the Life of the Fisherman Community on Kedongan Beach, Bali. In conclusion, all the above research described is more focused on analyzing the functions of Awig-awig in the legal realm. Simply, no research leads to investigating the Awig-awig lexicon as a linguistic feature, let alone using an ecolinguistic approach specifically.

Aside from studies on awig-awig in the legal fields, several works focus on culture and architecture (see Dharmika, 1992; Fadli et al., 2022; Gharata et al., 2022; Kristiono, 2017; Maria et al., 2007; Nyoman & Nursanti, 2017; Pertiwi & Mardiana, 2020; Setiawan et al., 2020; Setijanti et al., 2015; Sumarjo, 2018; Suyadnya, 2021; Widyastini & Dharmawan, 2013; Wijana et al., 2020; Yulianingsih et al., 2021). However, in all the research above, no one combines cultural analysis and its relation to the language phenomenon of the Awig-awig of Tenganan as formulated in this current research. The only study that examines AA of Tenganan Village was done by Umiyati (2020), entitled “The existence of Natural Lexicons in ‘Awig-Awig’ Tenganan Pegringsingan Bali: An Ecolinguistic Approach. In this study, nine lexicon categories were found, namely fruit, tree, leaf, bulb, rhizome, seed, root, animal, and flower. Each numbered seven fruits, eleven trees, two leaves, five tubers, one rhizome, one seed, one root, nine animals, and two flowers. In other words, the researcher is still limited to expressing the Awig-awig eco-lexicon. Compared to this current study, the researcher prioritizes searching for a unique lexicon for the Awig-awig of Tenganan village and its meaning. These unique lexicons have the power to regulate all the actions of the people of Tenganan Peringsingan village, especially in the area of nature conservation. Therefore, the discovery of this unique lexicon is expected to help readers understand and implement it. Not only that, the researcher also presents quantitative data on the level of understanding of the people of Tenganan Pegringsingan Village regarding a number of the lexicons in question. So, the results of this

research can be a guideline for Tenganan Village to design an effort and activity to increase the understanding of its residents on the contents of AA.

### III. CONCEPTS

#### A. *Lexicon*

A lexicon is a list of words found in a language. As the list of existing items in one language, a lexicon can be in the form of idioms and affixes (Aronoff & Anshen, 2007). They are used daily and have their units in specific and daily activities of a particular language (Katamba, 1993; Solonchak & Pesina, 2015). Lexicon also has its word class: noun, adjective, verb, adverb, preposition, numeral, article, pronoun, conjunction, and interjection (Rijkhoff & Lier, 2013). Each class has its function in forming sentences. The lexicon of a language is transmitted or passed down from one generation to the next through human actions, often in the form of face-to-face interaction, through linguistic communication (Budasi & Satyawati, 2021; Duranti, 2001).

#### B. *Endangered Languages and Language Shift*

An endangered language is a language that is in danger of extinction, and the phenomenon is called language endangerment (Tsunoda, 2006; Sallabank, 2010). Language endangerment happens when the language speakers abandon their indigenous language and prefer to use another language, which is more dominant socially or economically, instead (Grenoble & Whaley, 2006). That process of acquiring a new language by a community that replaces the community's first language is known as a language shift (Richards et al., 1986).

#### C. *Language Maintenance and Language Death*

The attempts to counter language shift is called language maintenance (Brenzinger, 2019). Abdelhadi (2018) mentions that language maintenance is the condition where people maintain the language by using it in their daily life, regardless of the cultural pressures from other languages (see Saputra et al., 2022). Language death happens because native speakers no longer exist. Once a language becomes a dead language, it will be tough to revive it from extinction (Crystal, 2000; Holmes, 2013).

#### D. *Awig-Awig*

In general, *Awig-awig* (AA) in Bali are rules or laws that apply in a village to be obeyed by every community member. Usually, AA manages governmental affairs. Majelis Desa Adat Provinsi Bali (2021) stipulates, judging from the sources of Balinese Customary Law above, one form of Balinese customary law is *Awig-Awig* traditional village. In Article 1 of the Regional Regulation on Traditional Villages in Bali 2019, *Awig-Awig* is a rule made by a traditional village or *banjar* that applies to *krama desa adat*, *krama tamiu*, and to all residents who live in their respective traditional village areas.

Currently, there are 1,493 traditional villages in Bali, and each of these traditional villages has its own *Awig-Awig*, which is not necessarily the same between one traditional village and another. Putri et al. (2019) says that *Awig-awig* comes from the word "wig" which means damaged, while "awig" means undamaged. So, *Awig-awig* is interpreted as something that becomes good. Literally, *Awig-awig* means a provision that regulates the etiquette of social life in society and creates a stable order of life. This concept is stipulated into rules, both written and unwritten, so as to make a sense that *Awig-awig* is ruled for living together for *krama* (villagers) in their traditional village, to create a safe, peaceful, orderly, and prosperous life in a traditional village.

In the *awig-awig*, there are basic rules relating to customary territory, *krama desa adat*, religion, and sanctions. *Awig-awig* in traditional villages is customary law that regulates and controls the behavior of community members in their social life so that public order and peace can be achieved (Putri et al., 2019). Furthermore, Widyastini and Dharmawan (2013) explained that *Awig-awig* is a set of local's rules made based on a mutual agreement to regulate the behavior of local people. In other words, *Awig-awig* is a form of a local institution created by customary chiefs (*bendesa adat*) and customary village administrators, which can change over time and according to a mutual agreement. Srilaksmi et al. (2021) added, related to the function of *Awig-awig*, it can support national law in preventing land conversion, one of which is in Buleleng Regency. Pinatih and Rahman (2020) also emphasized that *Awig-awig* is a unified set of customary laws that grow and are made by the community in the Pakraman Village (custom) to regulate the order of daily life accompanied by sanctions and implementing rules and are used by the *Prajuru* (organizer) of the Pakraman Village to maintain harmony and protect the residents of the Pakraman Village which apply to the residents of the Pakraman Village which are binding and must be obeyed (Fletcher, 2007). Furthermore, Suwitra et al. (2021) stated that coexistence is the operation of customary laws and State laws in harmony and direction to achieve the same goals, namely certainty, justice, and benefits. It includes the functioning of institutions according to their functions without denying each other the awareness of their respective positions in the Unitary State of the Republic of Indonesia by avoiding duplication of authority (Suwitra et al., 2021).

### IV. RESEARCH METHOD

This study was a mixed-method study followed by a sequential explanatory method. It started with a quantitative approach to identify the status of the lexicon used in the AA of Tenganan village. In addition, this study also uses a survey sample method (cross-sectional study) where data is collected once in a certain period. The population of this study is the village of Tenganan Pegringsingan Bali, aged 15-70 years, totaling 349 residents. The number of samples was determined to be as many as 94 using Slovin's formula; the selection was carried out using a systematic random sampling method by first determining the random start and interval. The random start is determined with the help of a random table. The research variables consist of age, type of work, the origin of residents, level of education, and level of understanding of the 22 unique lexicons contained in the Awig-awig of Tenganan Village. In identifying variables, the level of knowledge acts as the dependent variable, while age, type of work, the origin of residents, and level of education are independent variables.

Data were collected using direct interview techniques based on standardized questionnaires. The interviewer is the researcher herself, who four students assist as field officers who have received training beforehand. The collected data is then processed on a computer using SPSS software version 2.1. The data that has been cleaned is then analyzed descriptively and analytically using statistical analysis such as one-way ANOVA for ordinal independent variables and dependent scale variables, student t-test for nominal independent variables, and scale-dependent variables.

## V. RESULTS

The unique or distinctive lexicon of AA of Tenganan Village is determined based on several parameters. First, look at all the words given additional information in the form of open and closed brackets (..) in the text of Tenganan Village's AA. Those lexicons were then offered to speakers of Balinese outside of Tenganan Village to ensure that the lexicons on the list were correct in the typical lexicons of Tenganan Village and not in the Balinese vocabulary in general. Apart from that, the unique lexicons of AA of Tenganan Village were also obtained by conducting in-depth interviews with residents who still master and understand the AA language of Tenganan Village. Next, the list of lexicons is grouped by type. The results of the interview process are summarized in Table 1 below.

TABLE 1  
THE UNIQUE LEXICON FOUND IN THE TEXT AA OF TENGANAN PEGRINGSINGAN VILLAGE

Code	Category	Code	Unique Lexicon	Function
LI	Position/level in village government	LI.1	<i>Luanan (n)</i>	Community Servant in preserving nature
		LI.2	<i>Tambal Apu (n)</i>	
		LI.3	<i>Pengluduhan (n)</i>	
		LI.4	<i>Lakusambah (n)</i>	
LII	Tree-cutting rights	LII.1	<i>Pengapih (n)</i>	Manage and protect trees from extinction
		LII.2	<i>Penaho (n)</i>	
		LII.3	<i>Tumapung (n)</i>	
LIII	Punishment levels	LIII.1	<i>Sumabe (n)</i>	Encouraging villagers to protect nature
		LIII.2	<i>Penging (n)</i>	
		LIII.3	<i>Sikang (n)</i>	
LIV	Villagers' activities	LIV.1	<i>Ngrampag (v)</i>	Actions to support nature conservation
		LIV.2	<i>Ngalang (v)</i>	
		LIV.3	<i>Ngambeng (v)</i>	
		LIV.4	<i>Ngrambang (v)</i>	
LV	Equipments	LV.1	<i>Salaran (n)</i>	Practical rules for preserving nature
		LV.2	<i>Kawos (n)</i>	
		LV.3	<i>Cacamputan (n)</i>	
		LV.4	<i>Kisa (n)</i>	
		LV.5	<i>Towasin (n)</i>	
LVI	Doer/Conservationists	LVI.1	<i>Camput (n)</i>	Nature conservationist
		LVI.2	<i>Daha Taruna (n)</i>	
		LVI.3	<i>Gumi Pulangan (n)</i>	

Based on Table 1 above, there are six lexicon groups, namely 1) positions/levels in village government, 2) tree-cutting rights, 3) levels of punishment, 4) villagers' activities, 5) equipment, and 6) doer/conservationists. To fully understand the AA of Tenganan Village, each type of lexicon category contributes significantly to the reader's understanding of the content of AA. Thus, the ultimate goal of preserving the village's nature can be achieved. Additionally, the functions of each of the lexicon categories above are connected to one another. If one lexicon category does not carry out its primary function, it will interfere with the performance of other categories. For example, the village government category as actors and community servants will not be able to maximally implement the existing rules in the AA of Tenganan Village if the categories of rights and punishments are not clearly spelled out and are not used as the main rule.

Interrelation of Functions and Forms of the Awig-Awig Lexicon of Tenganan Village

### A. Villagers' Activities Category (v)

These lexicon groups are categorized as verbs (v). These lexicons refer to activities, especially to preserve nature. However, each lexicon in this group appears in a different entity, form, and allotment. The difference is as follows.

All types of lexicons: *ngalang* (v), *ngrampag* (v), *ngambeng* (v), and *ngambang* (v), refer to the village's right to collect natural produce in the forest or garden (*tegal*), but the designation and form, as well as provisions, are different. The lexicon of *ngalang* (v) means taking forest products only for ceremonial purposes on a plot of land (*petak abian*). In contrast, the lexicon of *Ngrampag* (v) means taking building materials belonging to the village or shared property. The lexicon of *ngambeng* (v) and *ngambang* (v) are explicitly allocated for ceremonial purposes.

Then, not only the difference in an allotment, but also the four lexicons are different in the form of objects (n) that may be used. The differences are as follows. Forest products that may be taken from the *ngalang* activity (v) are seven coconuts, five banana bunches, one bunch (*ijeng*) of areca nut, fruits such as mango, *wani*, *kepundung*, *ceroring* as much as one *kise roras* (One *kise* consists of 12 strands), one jackfruit, 9 of pineapple, and three pieces of betel nut. Meanwhile, *ngrampag* (v) is only allowed to take the form of objects such as wood and palm fiber (*duk*) as forest products (*tegal*) on private land for building materials belonging to the village or collectively. The forest products in question are *lakar kayu* (wood for house material), *duk* (palm fiber): 5 *kakab* per tree, areca nut tree: one tree per *petak abian* (a plot of land), bamboo: 1 stick per *a lingseh* (clump), and coconut trees. Unlike the two lexicons above, the *ngambeng* lexicon (v) only refers to two objects (n): *tuak* (palm wine) and *durian*, with the condition that the village has the right to notify residents to use the wine. In addition, the required durian should not be picked from the tree but picked up after it has fallen from the tree. For this reason, residents usually wait in the shack (*rerompok*) until the durian falls from the tree. This *ngambeng* activity is also carried out by village youths (*taruna*) by asking permission from the village. As for the lexicon, *ngambang* (v) is only followed by objects (n), such as chicken, for ceremonial purposes. As additional information, in the past, a requirement for doing *ngambang* was a chicken (*pitik*) that was still with a hen; it could not be a single chick. Due to only a few people raising chickens, the chicken must be purchased for ceremonial purposes.

#### B. Villager Rights Category (n)

Similar to the previous category, this category also has a different entity, form, and designation. The lexicon of *penaho* (n) means the residents' permission to cut down a tree in the garden (*tegal*) because the tree is too big and makes the small plants underneath not get light, so it needs to be cut down. The prohibited trees that may not be cut down include the durian tree, *tingkih* tree (candlenut tree), *kluwak* or *pangi* tree, and *tehep* tree. Permit to cut building materials (*lakar kayu*) in *tegal nyuh* (coconut plantation) with the condition of handing over 50% of the net timber to the village after deducting work fees or costs. For wood in *tegal jaka* (palm plantation), the trees must first be reported to obtain information (80% dead) through the mechanism of *Nunas Pemerikse* (checking process).

Meanwhile, the lexicon of *pengapih* (v) is the right to cut down trees in *tegal* (plantation). Then, after cutting down, the roots were revoked (*dibet*). Logging is carried out when three similar trees are lined up close together, or their branches touch each other, and the trees are cut down to provide distance between trees. Logging must be done if there is a confirmation from the traditional village through a field inspection mechanism. In other words, the tree may be cut down after a verification team checks and measures the distance between the trees. In addition, the lexicon of *tumapung* (n) is the right to cut down the surviving *lakar wood* as a building material for new families on their own land. Also, the tree was cut down for the needs of the construction of a Bale Tengah.

#### C. Government Level Category (n)

Lexicon of *pengluduhan* (n) is the lowest level in Tenganan Pegringsingan village. There are six levels of positions in Tenganan Pegringsingan village, namely *luan*, *keliang desa*, *bahan tebenan*, *tambalapu*, *tambalapu tebenan*, and *pengluduhan*. The first tier of position is called the *luan*, consisting of five pairs. The second position level is called *keliang desa*, consisting of six teams. The third position level is called the *bahan tebenan*, consisting of six teams. The fourth position level is called *tambalapu*, divided into *tambalapu duluan* and *apu tebenan*, consisting of six pairs each. Finally, the lowest level of position is called *pengluduhan*.

#### D. Objects Category (n)

##### (a). Kawos (n)

The lexicon of *kawos* is categorized as a noun. This lexicon consists of two syllables, namely /ka/ and /wos/. *Kawos* is the right of residents to get a distribution of offerings or food from *sawas* to individuals in the village, which are differentiated based on their organization.

##### (b). Acatu (n)

The lexicon of *acatu* is categorized as a noun. The lexicon *acatu* consists of two syllables, namely /aca/ and /tu/. *Acatu* is a measure of rice that amounts to 2.5 kg of rice. *Acatu* is made from a large coconut shell.

##### (c). Domas (n)

The lexicon of *domas* is included in the category of nouns. It is a unique lexicon consisting of two syllables, namely /do/ and /mas/. The lexicon of *domas* is a unit for the currency of *kepeng* or *pis bolong* (a type of money) worth eight hundred.

(d). *Kise* (n)

Syntactically, the lexicon of *kise* is included in the noun category. *Kise* consists of two syllables, namely /ki/ and /se/. *Kise* is a bag made of woven coconut leaves which is useful for carrying mangoes. There are two types of *kise* in Tenganan Pegringsingan village: *kise roras* and *kise tenganan*. *Kise roras* is a matting consisting of twelve coconut leaves, while *kise tenganan* is woven coconut leaves made by gentlemen in the village of Tenganan Pegringsingan for chickens.

(e). *Towasin* (n)

Syntactically, the lexicon of *towasin* is included in the noun category, which consists of three syllables, namely /to/, /wa/, and /sin/. *Towasin* is a wage from *krama desa* for residents who have helped do the ceremony.

(f). *Cecamputan* (n)

The lexicon of *cecamputan* is categorized as a noun. The *cecamputan* lexicon consists of four syllables, namely /ce/, /cam/, /pu/, and /tan/. *Cecamputan* is an inheritance in the form of treasure, land, and household properties given or taken by the village because the property owner has died and has no children to inherit.

E. Punishment Category (n)

(a). *Sikang* (n)

The lexicon of *sikang* is included in a unique lexicon which is a noun category. The *sikang* lexicon consists of two syllables, namely /si/ and /kang/. The *sikang* lexicon is the level of punishment in Tenganan Pegringsingan village for violating customary law. The type of *sikang* punishment is not allowing guilty villagers to enter temples or holy houses and may not issue ceremonial materials and be exiled. This punishment is imposed on people who do not pay their debts.

(b). *Penging* (n)

The lexicon of *penging* is included in the category of nouns. The *penging* lexicon consists of two syllables, namely /pe/ and /nging/. *Penging* is also a type of punishment in Tenganan Pegringsingan village. This *penging* punishment does not allow guilty citizens to pass through sacred houses, other residents' yards, Banjar, or public places. This punishment was also imposed on people who did not pay their debts.

(c). *Sumabe* (n)

The lexicon of *sumabe* is categorized as a noun. The *sumabe* lexicon consists of three syllables or syllables, namely /su/, /ma/, and /be/. *Sumabe* is a level of sanction for guilty citizens by being exiled from the village.

## VI. DISCUSSION

### *Villagers' understanding of the unique lexicons of Tenganan village*

The following are unique lexicons found in the awig-awig of Tenganan Pegringsingan village. The distinctive lexicon is categorized into two categories. First, the verb categories such as *ngalang*, *ngrampag*, *ngambeng* and *ngambang*. Second, noun categories such as *penaho*, *pengapih*, *tumapung*, *pengluduhan*, *sikang*, *kawos*, *acatu*, *domas*, *kise*, *towasin*, *penging*, *sumabe*, *timbal apu*, and *cecamputan*. The leader informant explained the meaning of the distinctive lexicon in Tenganan village. The following is a frequency table that contains the lexicon name and the level of understanding of the respondents, which consists of very understand, understand, less understand, and do not understand.

TABLE 2  
DISTRIBUTION OF RESPONDENTS'S UNDERSTANDING BASED ON THE TYPE OF LEXICON

No	Lexicon Type	Respondent's Answer				Total
		Very Understand (%)	Understand (%)	Less Understand (%)	Do not Understand (%)	
1	<i>Ngalang</i>	51 (54.3)	19 (20.2)	15 (16.0)	9 (9.6)	94 (100%)
2	<i>Ngrampag</i>	35 (37.2)	25 (26.6)	14 (14.9)	20 (21.3)	94 (100%)
3	<i>Ngambeng</i>	48 (51.1)	24 (25.5)	7 (7.4)	15 (16.0)	94 (100%)
4	<i>Ngambang</i>	22 (23.4)	9 (9.6)	22 (23.4)	41 (43.6)	94 (100%)
5	<i>Penaho</i>	37 (39.4)	19 (20.2)	11 (11.7)	27 (28.7)	94 (100%)
6	<i>Pengapih</i>	42 (44.7)	13 (13.8)	9 (9.6)	30 (31.9)	94 (100%)
7	<i>Tumapung</i>	33 (35.1)	15 (16.0)	11 (11.7)	35 (37.2)	94 (100%)
8	<i>Luanan</i>	49 (52.1)	24 (25.5)	7 (7.4)	14 (14.9)	94 (100%)
9	<i>Tambal apu</i>	35 (37.2)	15 (16.0)	6 (6.4)	38 (40.4)	94 (100%)
10	<i>Lakusambah</i>	49 (52.1)	22 (23.1)	9 (9.6)	14 (14.9)	94 (100%)
11	<i>Gumi pulangan</i>	52 (55.3)	12 (12.8)	13 (13.8)	17 (18.1)	94 (100%)
12	<i>Sumabe</i>	17 (18.1)	6 (6.4)	9 (9.6)	62 (66.0)	94 (100%)
13	<i>Penging</i>	18 (19.1)	9 (9.6)	7 (7.4)	60 (63.8)	94 (100%)
14	<i>Sikang</i>	41 (43.6)	12 (12.8)	7 (7.4)	34 (36.2)	94 (100%)
15	<i>Salaran</i>	24 (25.5)	14 (14.9)	5 (5.3)	51 (54.3)	94 (100%)
16	<i>Kisa</i>	58 (61.7)	22 (23.4)	4 (4.3)	10 (10.6)	94 (100%)
17	<i>Towasin</i>	14 (14.9)	7 (7.4)	10 (10.6)	63 (67.0)	94 (100%)

Respondents' understanding level of the lexicons that have special meanings above varies from each level of understanding to very understand, understand, less understand, and do not understand—assuming that the lexicon that is well understood by more than 50% of the respondents is said to be the popular lexicon. In comparison, those below 50% are said to be the less popular lexicon. Thus, it can be concluded that the popular lexicons are as follows: (1) the lexicon of *ngalang* is 54.3%, (2) *ngambeng* is 51.1%, (3) *acatu* is 63.8%, (4) *domas* is 74.5% (5) *kise* is 61.7%, (6) *gumi pulangan* is 55.3%, (7) *lukasambah* is 52.1 % and *luanan* 52.1%. The less popular lexicons are as follows: (1) *towasin* is 10.6%, (2) *sumabe* is 9.6%, (3) *penging* is 63.8%, and *salaran* is 54.3%.

*The relationship between gender, age, education level and resident origin and the level of understanding of the unique lexicon found in the Awig-awig of Tenganan village*

Before the relationship between variables is analyzed, the first 29 variables of the level of understanding are quantified by giving a value of 100 to the respondent's answer with a number of 1.75, a value of 3 for the respondent's answer with a number of 2.50, and a value of 1 for the respondent's answer with a number of 25. The sum of the values of each variable becomes the total value of the level of understanding of the specific terms of the Awig-awig lexicon of Tenganan Village. This way, the average value range for the level of understanding is obtained as much as 1.500 – 1.100.

*The relationship between gender and the level of understanding of the unique lexicon of Awig-awig of Tenganan village*

The level of understanding of the unique lexicon of the Awig-awig of Tenganan village based on gender is demonstrated in the following table.

TABLE 3  
DISTRIBUTION OF THE LEVEL OF UNDERSTANDING OF THE DISTINCTIVE LEXICON OF THE AWIG-AWIG OF TENGANAN VILLAGE BY GENDER

	Group Statistics			
	Gender	N	Mean	Std. Deviation
Knowledge Total	Male	60	1536.25	444.396
	Female	34	1336.03	325.040

$t = 2.299, p < 0.05$

Table 3 above shows that the average male knowledge of the unique lexicon found in the Awig-awig of Tenganan Village is 1536.25, while that of women is 1336.03, where  $t = 2.299$  and  $p < 0.05$ . It means that the knowledge level of men is significantly better than women.

*The relationship between age and the level of understanding of the Awig-awig lexicon of Tenganan Village*

The Pearson correlation analysis is suitable to find out the relationship between age and level of understanding of distinctive lexicons in the Awig-awig of Tenganan Village, considering that both variables are continuous variables. The two tables below are the output of the execution results of the Pearson correlation analysis in SPSS.

TABLE 4  
STATISTICAL DATA ON THE CORRELATION OF AGE WITH THE LEVEL OF KNOWLEDGE OF RESPONDENTS TO THE AWIG-AWIG LEXICON OF TENGANAN VILLAGE

Descriptive Statistics			
	Mean	Std. Deviation	N
AGE	44.27	15.909	94
KNOWLEDGE TOTAL	1463.83	414.888	94

Furthermore, the following Table 5 shows the correlation between age and the level of knowledge of the respondents about the distinctive lexicon found in the Awig-awig of Tenganan Village.

TABLE 5  
CORRELATION BETWEEN AGE AND RESPONDENT'S LEVEL OF KNOWLEDGE ABOUT DISTINCTIVE LEXICON OF THE AWIG-AWIG OF TENGANAN VILLAGE

Correlations			
		AGE	KNOWLEDGE TOTAL
AGE	Pearson Correlation	1	.453**
	Sig. (2-tailed)		.000
	Sum of Squares and Cross-products	23538.351	277779.255
	Covariance	253.101	2986.874
	N	94	94
KNOWLEDGE TOTAL	Pearson Correlation	.453**	1
	Sig. (2-tailed)	.000	
	Sum of Squares and Cross-products	277779.255	16008271.280
	Covariance	2986.874	172131.949
	N	94	94

\*\*Correlation is significant at the 0.01 level (2-tailed).

Tables 4 and 5 above are the output of the Pearson correlation analysis, which correlates the respondent's age with the level of understanding of the distinctive lexicon found in the Awig-awig of Tenganan Pegriingsingan Village. The results of the Pearson correlation analysis found that the average age of the respondents was 44.27 years, and the average knowledge was 1463.83. The study also found a correlation coefficient (r) of 0.453 with sig. (2-tailed) of 0.000, which means the p-value is less than 0.01. Thus, there is a very significant positive correlation between the respondent's age and the level of knowledge of this particular lexicon. In other words, the older the respondent, the better his level of knowledge.

*The relationship between the origin of the resident and the level of understanding of the unique lexicon of Awig-awig of Tenganan Village*

The following table shows statistical data on the relationship between the residents' origin and the respondents' level of knowledge regarding the distinctive lexicons in the awig-awig text of Tenganan Village, as shown in Table 6 and Table 7 below.

TABLE 6  
STATISTICAL DATA ON THE RELATIONSHIP BETWEEN THE RESIDENT ORIGIN AND THE LEVEL OF KNOWLEDGE OF THE RESPONDENTS ABOUT THE DISTINCTIVE LEXICONS OF THE AWIG-AWIG OF TENGANAN VILLAGE

Group Statistics					
	RESIDENT ORIGIN	N	Mean	Std. Deviation	Std. Error Mean
KNOWLEDGE TOTAL	ASLI	80	1526.88	408.838	45.709
	BUKAN ASLI	14	1103.57	226.779	60.609

TABLE 7  
THE CORRELATION BETWEEN THE RESIDENT ORIGIN AND THE LEVEL OF KNOWLEDGE OF THE RESPONDENTS RELATED TO THE DISTINCTIVE LEXICONS OF THE AWIG-AWIG OF TENGANAN VILLAGE

Independent Samples Test									
		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
KNOWLEDGE TOTAL	Equal variances assumed	11.442	.001	3.763	92	.000	423.304	112.500	199.870 646.737
	Equal variances not assumed			5.576	30.376	.000	423.304	75.913	268.349 578.259

Based on the origin of the respondents, as shown in Table 7, respondents who were born natively in Tenganan Pegriingsingan had an average level of understanding of these distinctive lexicons of 1526.88. In contrast, respondents who were not native to Tenganan Pegriingsingan had an average level of understanding of 1103.57. The statistical analysis (independent t-test) found that the t-value was 3,763, and a significant (2-tailed) value was 0,000. It means that the p-value <0.01. It can be concluded that the difference in the level of understanding based on the origin of the residences is very significant. In other words, there is a relationship between the resident origin and knowledge level.

*The relationship between the level of education and the level of understanding of the distinctive lexicon of the Awig-awig of Tenganan Village*

To explain the relationship between the level of education and understanding of unique lexicons used in Awig-awig of Tenganan Village needs one-way ANOVA statistical analysis. It is done considering that the education variable is ordinal while the knowledge level variable is a scale variable. The analysis results show that the average level of knowledge of respondents whose education level was elementary school was 1441.00, junior high school level had a knowledge level of 1311.11. High school level had a knowledge level of 1448.75. In contrast, university graduates (college) had a knowledge level of 1591.25, which is the F value of 1,081 and a significance of 0.361, which means that  $p > 0.05$ . So, the difference in the average knowledge of respondents who graduated from elementary school, junior high school, high school, and the university is not significantly different. In other words, there is no relationship between the level of education and people's understanding of the distinctive lexicons used in Awig-awig of Tenganan Pegringsingan village. The following are the results of the ANOVA analysis (see Tables 8 and 9 below).

TABLE 8  
THE RELATIONSHIP BETWEEN THE LEVEL OF EDUCATION AND THE LEVEL OF UNDERSTANDING OF THE DISTINCTIVE LEXICON OF THE AWIG-AWIG OF TENGANAN VILLAGE

Descriptives								
KNOWLEDGE TOTAL								
	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Elementry	25	1441.00	385.673	77.135	1281.80	1600.20	750	2150
Junior high	9	1311.11	280.933	93.644	1095.17	1527.06	900	1825
Senior High	40	1448.75	431.156	68.172	1310.86	1586.64	575	2150
College	20	1591.25	458.851	102.602	1376.50	1806.00	800	2125
Total	94	1463.83	414.888	42.792	1378.85	1548.81	575	2150

TABLE 9  
THE RESULTS OF THE ANNOVA ANALYSIS AT THE LEVEL OF EDUCATION WITH THE LEVEL OF UNDERSTANDING OF THE DISTINCTIVE LEXICON OF THE AWIG-AWIG OF TENGANAN VILLAGE

ANOVA					
KNOWLEDGE TOTAL					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	556751.138	3	185583.713	1.081	.361
Within Groups	15451520.140	90	171683.557		
Total	16008271.280	93			

## VII. CONCLUSION

In conclusion, the lexicon used in the Awig-awig of Tenganan Village is classified as threatened. All generations still use the lexicon, but only a few transmit its meaning to their children or younger generations (see Brenzinger, 2006; Sallabank, 2010). Some specific lexicons are not commonly used in daily communication because many villagers need to learn and understand the meaning of those terms (lexicon distinctiveness). The reasons that trigger the lexicon to be in threatened status are: (1) the overconfidence of the villagers that the young generation will learn the lexicon in the environment; (2) the negative attitude of the villagers towards the lexicon because the lexicon is identical to cockfighting gambling; and (3) the villagers believe that the lexicon is intended for masculine. Such situations lead to the villagers' ignorance of the lexicon's existence resulting in some of the terms in the lexicon disappearing or rarely being used by the villagers in daily communication. (4) Lexicons that are popular namely *ngalang* (v), *ngambeng* (v), *acatu* (n), *domas* (n), *kise* (n), *gumi pulangan* (n), *lakusambah* (n), and *luan* (n). Then, those less popular lexicons, such as *towasin* (n), *sumabe* (n), *penging* (n), and *salaran* (n). There is a significant relationship between gender, age, and resident origin with the level of understanding of the unique lexicons of Awig-awig of Tenganan village; however, the level of education is not significantly related to the level of understanding of the distinctive lexicons of Awig-awig of Tenganan village.

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